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be no religion at all. That morality can be dethroned by this mere *remnant* of religion, and that the latter is man's "highest actual possession," will perhaps be doubted even by many of the adherents of the prevailing religions.

Faith in the universe, a "moral optimism," "a belief that there is a good tendency of things," is a valuable weapon in the struggle for existence, a means of furthering human labor: that much we concede to the author; and, as a matter of fact, most atheists also have this *faith* in an order of the universe. The German socialists, for instance, who have become entirely estranged from the prevailing religions, who believe neither in God nor in immortality, cling to this feeling of confidence. Eugen Dühring, whom the present writer considers the most eminent contemporary philosopher, expresses it emphatically in his "*Kursus der Philosophie als streng wissenschaftlicher Weltanschauung und Lebensgestaltung*" (Leipzig, Heimann, 1875), and in his "*Ersatz der Religion durch Vollkommeneres*" (Karlsruhe & Leipzig, H. Reuther, 1883). But this faith is not only a faith in the "supernatural power," but also in that part of the world which is closest to us and the central point of our interest, namely, *humanity*. Dr. Keibel does not seem to sufficiently realize the fact that from the stand-point of a philosophy that dismisses all supernaturalism, *man himself*—with his physical and mental powers—is a part of sovereign nature. "Nature" does not confront him, like the Jehovah of the Jews, as a stranger, as the master who is to be approached in humility by his servants.

But while the author declares that faith in the supernatural is a possession accessible to every one, and for that reason to be given the preference over good character, he does not prove his assertion and thereby "dethrone morality." One who maintains an attitude of absolute pessimism cannot cherish such faith; "Belief is not every man's affair."

Neither has the author proved that *humility* towards the supernatural power is requisite to successful labor. Man is sufficiently protected against "vanity and arrogance" in reflecting upon the help from his fellow-beings, of which he stands constantly in need. Let him direct his thanks, not primarily towards unfeeling nature, but towards his brethren and sisters. One should give to humanity what belongs to humanity.

Notwithstanding the above criticisms, we recommend to the attention of readers Dr. Keibel's little book, which contains a large amount of well-arranged material.

G. VON GIZYCKI.

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